

III. *Bearing One's Own Burden—Gal. 6:4.*

There is no contradiction in these two verses as in the Greek different words are used for burden. The first means a burden of sorrow etc., such as we can share. The second implies a burden of duty which each must bear alone.

What each must do for himself:

- (a) Bear the cross, Luke 14:33.
- (b) Follow Jesus, John 21:22.
- (c) Give account, Rom. 14:12.
- (d) Work, John 9:4.
- (e) Overcome, Rev. 21:7.
- (f) Repent, Acts 2:38.
- (g) Win the crown, II Tim. 2:7, 8.

What are some things not already mentioned which each must do for himself?

IV. *Reaping—Gal. 6:7-9; Rev. 2:10.*

FOR OPEN MEETING

- 1 How does mission work react in blessing to the church?
- 2 Why is there no true giving without sacrifice?
- 3 What burdens of the world can be lifted by Christianity?
- 4 How should we treat the weak and fallen?
- 5 How can we be among the strong instead of the weak?
- 6 What more can we do for missions than we are doing?

C. F. YODER.

Christian Life

Coveted Grace

META E. B. THORNE

Just over the way, in an open space,
The weeds grow rank and tall;
They are bare and brown, and without a trace
Of beauty or comeliness or grace—
Outlined 'gainst the pasture wall.

Yet, lo, as I wake this autumn morn,
I gaze in amazed delight
On a world as it seemeth newly born.
What wizard all nature can thus adorn
In the silence of the night?

O power that can weave of yon dead vines
A curtain of filmy lace,
Transform into angels those gloomy pines.
And give to those brown, gaunt weeds the lines
Of a rare and delicate grace,

Say, canst thou not over this heart of mine
Thy spell of enchantment fling,
Concealing each harsh and rugged line
With ethereal loveliness, to outshine
E'en the splendor of a king?

"Evanescent charm, given for one brief hour,
Covet not. Let the touch divine
On thy spirit rest with benignant power,
And thru long eternity the dower
Of a fadeless grace is thine."

WHERE?

S. KEIHL

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Eccl. 11:9.

There is a way which seemeth right unto a man, but the end thereof are the ways of death. Prov. 14:12.

The wages of sin is death. Rom. 6:23.

Now after that John was put in prison, Jesus came into Galilee, preaching the gos-

pel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Mark 1:14, 15.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Matt 16:16.

Know ye not that the unrighteous shall not inherit the kingdom of God? I Cor. 6:9.

He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. Gal. 6:8.

His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness. Rom. 6:16.

Be not overcome of evil, but overcome evil with good. Rom. 12:21.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Rev. 21:7. Thrice happy state, wealth untold, an eternity of bliss. It is ours by the grace of God if we overcome. The Lord help us do so.

But, alas! Where shall the ungodly and the sinner appear? I Pet 4:18.

Those who know not God, and who obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. II Thess. 1:8, 9.

The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone. Rev. 21:8.

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Matt. 25:41. Whosoever was not found written in the book of life was cast into the lake of fire. Rev. 20:15. And in hell he lifted up his eyes, being in torments. Luke 16:23. A very, very sad beginning in eternity.

The home of the soul, where shall it be? The mercy of God and the merits of Christ our only hope. "He that hath the Son hath life. How shall we escape, if we neglect so great salvation?"

Dayton, Ohio.

Co-Residence With Christ

Our Saviour, in the "upper room" at Jerusalem where he kept his last passover and appointed the Lord's Supper, just prior to his death, said to his disciples: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that *where* I am *there* ye may be also." In the intercessory prayer which, on the same occasion, he uttered in their hearing, he said: "Father, I will that they also, whom thou hast given me, be *with me* where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of

the world." To the penitent thief, who died by his side on the cross, he said: "Today shalt thou be *with me* in Paradise." After his ascension into Heaven he said by the pen of the Apostle John: "To him that overcometh will I grant to sit *with me* in my throne, even as I also overcame, and am set down with my Father in his throne."

These passages contain the idea of co-residence with Christ in the heavenly world. He himself is in that world, and constitutes a large part of the Bible Heaven. His purpose is that his people shall be with him there, and share with him in the glories thereof.

The apostles received this idea from the teaching of Christ, and often referred to it as a verity of present hope and future realization. They thought of him as being in Heaven, and expected that when death should transfer them to the spirit-realm, they would go there, and there be with Christ. To the Philippians Paul said: "For I am in a strait betwixt two, having a desire to depart, and to be *with Christ*, which is far better." To the Corinthians he said: "Therefore, we are always confident, knowing that, whilst we are at home in the body, we are *absent* from the Lord. . . . We are confident I say, and willing rather to be absent from the body, and to be *present with the Lord*." To the Colossians he said: "When Christ, who is our life, shall appear, then shall ye also appear *with him* in glory." Referring to the second coming of Christ, the same apostle said to the Thessalonians: "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we (Christians then living) which are alive and remain (unto this coming), shall be caught up together with them (the risen dead) in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

These passages, like those which fell from the Saviour's lips, contain and teach the doctrine of saintly co-residence with Christ in the heavenly world. Christians will be with him there as they cannot be while here, and he will be with them there as he is not while they are here. There is a sense in which, while they are present in the body, they are absent from Lord, and also a sense in which when they are absent from the body, they will be present with the Lord, as they cannot be so long as they remain in the body. They will, when present with the Lord, see him and know him, not by faith in the written word of God, but by a direct spiritual vision which is stronger and better than faith. John says that they will "see him as he is"; and Paul says that after the resurrection, they will dwell in "spiritual" bodies, "fashioned like unto his glorious body."

The Bible informs us that this co-residence with Christ in Heaven carries with it a co-heirship with him in the glories of that world. Paul tells us that the "God, who at sundry times and in divers manners, spake